SERMON

Preach'd at the

ASSIZES

AT

THETFORD,

March the 17th, *Ao* 170$\frac{3}{4}$.

At the Requeſt of *RICHARD KNIGHTS*, Eſq
High Sheriff of the County of *Norfolk*.

By JOHN ROBINSON, *A. M*
Rector of the Pariſh of Reepham.

NORWICH:

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To the Right Honourable

Sir *THOMAS TREVOR*, Kt.

Ld. Cheif-Juſtice

OF

Her Majeſty's Court of *Common Pleas*,

And the Honourable

Sir *THOMAS BURY*, Kt.

One of the

BARONS of Her Majeſties Court of

EXCHEQUER

My Lords,

YOUR Lordſhips Commands have made theſe Papers publick, I have no deſign in them, other than to beſeech and perſwade by the meekneſs

and gentleneſs of Chriſt; and to Encourage as much as may be, that true Spirit of Chriſtianity, which our Lord hath ſo highly recomimended by his own moſt Excellent Example.

Your Lordſhips particular Directions, have prevented my offering any thing more, ſave my humble Acknowledgments for your Lordſhips great favour, in giving me leave to take ſhelter under your Lordſhips Patronage.

That Almighty God may bleſs and preſerve your Lordſhips with a long and happy Life here, and may compleat that Happineſs with the Everlaſting Enjoyments of that Life which is to come; is, My Lords, *the hearty Prayer of your Lordſhips*

Moſt Humble

Moſt Faithful, and

Moſt Obedient Servant

John Robinſon.

Matt. V. 5.

Bleſſed are the Meek, for they ſhall inherit the Earth.

THeſe words ſeem to be taken from the 37th *Pſ.* and intended to repreſent, the happy ſtate of a quiet and good Humour'd man; who by gentleneſs and forbearance, paſſes thro a perplex'd and troubleſom world, with a ſatisfaction the rough and boiſterous are altogether unacquainted with; for having beforehand fixt in his mind the principle of forgiving injuries, of paſſing over and neglecting the affronts and inſolent behaviours, of the Rude and unthinking part of mankind; being abſolute maſter of his own inclinations appetites, and paſſions, it is not within the reach of any thing here to Ruffle or diſcompoſe him; but in the midſt of the noiſe and buſtle of the world, he rides ſafe, like a well built Veſſel, ſecur'd by her Balaſt, Anchors and Cables, on the top of the moſt boiſterous billows, and amidſt, the High winds, Storms and Tempeſts, which ſo frequently invade and endanger the peace and tranquility of mankind. And on this Account the *Pſalmiſt*, and our Saviour have declar'd him bleſſed, that is, happy, quiet, and eaſy, in Gods Favour, and under the protection and guidance of the Divine Spirit, (*the meek ſhall be guide in Judgment Pſ.* 25. 9.) ſecure of the good will and Freindſhip of the reſt of this kind, for who can harm

harm the gentle and Complaiſant, the yeilding Oſier ſeldom breaks, and the Lithy Twigs fear not the force of winds and tempeſts. and then he is always quiet at home, Enjoys an undiſtrub'd Serenity and Eaſineſs of mind, his thoughts are clear and pleaſant, and there is a perpetual calm within, and what is thus pure & peaceable there, diſcovers its ſelf in all his Converſation and intercourſes with others, it ſweetens his addreſs, and Softens his words; and the mean and air of ſuch a Man is all Charming and ſo agree-
1 Pet. 3. 4. able, that St. *Peter*'s deſcription of a meek and quiet Spirit, as being an Ornament which ſets out to the moſt advantage, thoſe who have it, is moſt apparently verified in him.

(1) From the fore cited words, I ſhall at preſent, only enquire 1. *the method of getting for our ſelves this excellent frame and temper of mind.*

(2ly) To encourage our Endeavours after it, I ſhall Repreſent *the State and Condition, life and actions of a meek Spirited man.*

(3ly) I ſhall ſhew *the aſſurance he hath of being Bleſſed* in the litteral ſence and ſignification of the words, *the meek ſhall inherit the Earth.*

(1.) I am to enquire, how we ſhall *ſecure to our ſelves this frame and temper of mind*; and I take it to be thus, that we take care to have all Right within; that our thoughts and the ſentiments of our minds, be well lookt to, and put in order, the heart is thought to move firſt either way, and life is ſaid to begin there, it is the ſeat of our affections, appetites, and paſſions,

and

and therefore all the good and evil we do is suppos'd to come from thence, as *evil thoughts, Murthers and Adulterys, Mat.* 15.19. with those perverse and grevious Words that stir up Anger, & raise Dissention amongst Brethren, these also comes from thence, *out of the abundance of the Heart the mouth speaketh, Mat.* 12. 34. and on the other side, if the Heart be full of the fear of God, and a sense of Religion, and vertue, then from thence come all manner of agreeable words and actions, v. 35. *a good man out of the good treasure of his heart bringeth forth good things*; men shew their Spirits and dispositions by their words and actions, these are as the inward thoughts of a man; therefore saith *Soloman keep thy heart with all diligence, for out of it are the issues of life*, that is, govern your affections, and set in order the thoughts and sentiments of your minds, as you would guard and secure your souls; for life and Death, stand within the Compass of your affections; and as you order these, you make choice of the one or the other. For I take it to be the greatest business of a man's Life to govern his own Spirit, so *Prov.* 16. 32. *He that is slow to anger is better than the mighty, and he that ruleth his own spirit, than he that taketh a City*; there is more in it to subdue the irregular passions and inordinate affections in mans self, than to Conquer Nations, or to beat down the Walls and Bullworks of fortified Towns and Cities; and this is the only way to acquire this useful, this Ornamental vertue the spirit of meekness, to get an absolute Victory and Dominion over our selves; that it may always be in our power, to inform our Understandings, to refine and purify our affections, and then we shall be intire masters of all our words and actions; nothing will be unbecoming nor disagreeable in our whole life; if the Fountain be clear,

all

all the ſtreams will be ſweet and pure, we ſhall be cleanſed from all filthineſs of fleſh and Spirit, *and ſhall perfect Holineſs in the fear of God.*

2*dly*, I am to repreſent *the Condition, Life and Actions of a meek ſpirited man*; and 1*ſt*, the meek man hath always fair weather at home, and this is not the leaſt happineſs, nay perhaps the greateſt, that a mans own thoughts are clear and eaſy; none but they that have it, know the ſorrow and diſturbance of a ſad and perplexed mind, *a wounded ſpirit who can bear*, ſaith *Solomon*; but the meek and humble man hath none of theſe about him, no impatient eager deſires, to teaze and vex him, like *Rachel*'s unhappy paſſionate wiſhes, *Gen.*30.1. *Give me Children or elſe I die.* No vain impotent opinion of his own worth or excellencies, which ſwell unthinking men with pride and ſelf-conceit, and render them uneaſy to themſelves and every Body elſe; while they vainly affect and ſtrive for that preheminence above and before others, for that reſpect and ſlaviſh obſervance from all others, which they are never like to meet with, and it were abſurd and ridiculous for them to hope for. What a Huff and Confuſion was *Haman* in, becauſe *Mordecai* did not riſe up, when he paſt thro' the gate of the Palace, *Eſther* 5.9. this Pride of his ſower'd all his Enjoyments, and in a little time came to be his Ruine; but the meek and humble man, ſcorns and deſpiſes all the affronts and [illegible]dignities of the world, his Humility is a guard a[illegible]ſt all injuries, and becauſe none can think more meanly of him than he does of himſelf, he lives ſecure from all thoſe things that can inſult or diſquiet him from without.

2*dly*, The meek ſpirited as they are calm within, ſo their Carriage to all without them is fair and engaging, theſe are never injurious, never Cenſorious; they are

ready

ready to take in good part, and to put the best Construction upon every thing that the Cauſe will bear; they will account other mens faults, rather their infirmities than their Crimes; and will look upon the Harm done them by others, to be rather inadvertency than deſign: rather Chance and Accident than any ill meaning: ſo that a meek man is always a good friend: and a good Neighbour, never puts a falſe Conſtruction upon any thing that is ſaid or done, and even when a real Injury is done is ſoon appeaſed and ſits down, with none, or with a very eaſy Satisfaction made him. You may ſee the Spirit of a man, by application to him in the buſineſs, and affairs of Life. Some are of ſo ſowre and churliſh a temper, that they are ſcarce ever in good humour, or fit to be applied to; either moroſe, flegmatick and ſo ſullen, that you can get nothing from them to any purpoſe, or elſe froward, waſpiſh and cholerick; that it were better to have nothing to do with them, than to do buſineſs upon ſuch uneven terms, under unhandſom and unreaſonable reſtraints; ſubject to reproaches, rough uſage and bitter words; but the meek man is ever eaſy of acceſs, gentle, affabler, and courteous, entertains you with a ſmile, not of deriſion and contempt, but the never failing token of Benevolence and Affection; ſuch a one is ready to hear, eaſy to be intreated, and ſo fair Conditioned in all his Carriage and Behaviour, that all a man hath to do with him looks like the Entertainment of a moſt intimate friend; ready always is he to grant all we requeſt, or if he be forc'd to deny us any thing, it is with great regret and reluctancy, and he ſweetens the Denyal with ſo much goodneſs, and real aſſurances of friendſhip, that at the ſame time he denies he pleaſes and ſatisfies too; and what can tend ſo much as this,

to render humane Converſation eaſy & delightful, [illegible] the world at quiet, & to make mankind eternally [illegible]

3*dly*, As the meek ſpirited provides as much as [illegible] be for the Peace and tranquility of the world; ſo of all others he is beſt qualified for all the Buſineſs and Employments of Life: none are more brave and generous than they, who keeping under and ſubduing all manner of Pride and Paſſion, are ready to ſubmit to, and endure all States and Conditions of Life, and are fitted thereby for the greateſt and moſt hazardous Employments; the cooleſt Valour is generally the beſt; for beſides that Courage is natural to the meek and patient, there is Conduct and Diſcretion that goes along with that Valour, and provides againſt the Diſappointments and Miſcarriages which the over-hot and impetuous are too frequently expoſed to: and more than this, an affable and courteous diſpoſition mightily recommends a brave man, to the love and reſpect of his fellow-Soldiers and Companions in Arms, and there is no ſecurity like to it: for a good man they will ever dare to die; but the ſevere and rough ſpirited often falls a Sacrifice to the reſentments of thoſe who have been ill-uſed by them: and as no man can be great without this vertue, ſo cannot he be good nor religious as he ought to be, *Jam.* 3. 13. *Who is a wiſe man and endued with knowledge amongſt you, let him ſhew out of a good Converſation, his works with meekneſs of wiſdom.* Wiſdom and religious Goodneſs are not but in Conjunction with meekneſs; this muſt accompany all Religious Inclinations, or elſe they are Paſſion, fiery Zeal, or carnal Intereſt. Whatever the outſide pretenſions are, this alſo is the Qualification that makes us capable of the promiſes of the Goſpel; for tho' this temper be accounted by the incompetent world a

kind

...ſpiſhneſs, and the humble and meek are ... upon to be men of no mettel nor ſpirit; yet ... Holy Ghoſt accounts otherwiſe of them; ſee ... a Character the Scripture gives of *Moſes, that ... was the meekeſt man upon earth, Numb.* 12. 3. and this was no abatement of his Courage and Reſolution; for he was thought fit to be King in *Jeruſalem*, and to be Head and Conductor of the Tribes of *Iſrael*; he had Spirit enough to reſcue the injured *Iſraelites*, with the Deſtruction of him that did the wrong, and he was not afraid to withſtand *Pharaoh* to his face, tho' threatned by him to the higheſt degree; how well did he acquit himſelf in the greateſt dangers, and what mighty Performances are Recorded of him; ſo that they are much miſtaken, who imagin that meekneſs ariſes from an abject and mean Spirit, ſince ſo great a man was willing to appear under that Character; and it is ſet down in divine Writ as his moſt valuable Qualification. It is alſo ſaid of the Meſſiah, *Iſa.* 11. 2. *&* 61. 1. *that the ſpirit of the Lord ſhould reſt upon him, the ſpirit of councel and might; that with righteouſneſs he ſhould judge the world, and reprove with equity for the meek of the Earth*; His Honour and Authority was not diminiſhed but exalted and heightned, by owning theſe ſort of men, to be his peculiar Charge and Care; he took this Character to appear under himſelf, and obliged all others to imitate him in it, *Matt.* 11. 29. *Learn of me for I am meek and lowly of heart, and ye ſhall find reſt to your Souls:* therefore St. *Paul* uſes the meekneſs of our Saviour as an argument to perſwade others to that temper, 2 *Cor.* 10. 11. *I beſeech you by the meekneſs and gentleneſs of Chriſt*; by all which it appears that a man cannot be truly Religious un-

leſs he be alſo of a gentle and meek diſpoſition, and that men of rough and implacable Spirits, ſtrong potent Paſſions, and unreaſonable affections are out of the way of Godlineſs and Religion.

4*ly*, All other Relations, Offices and Characters that a man hath or takes upon himſelf, are beſt accounted for, and Diſcharged, by this temper and diſpoſition of mind; a good Father conſiders and pities the infirmities of his Children, is not eaſily provoked by them, nor provokes them to wrath, *Eph.* 4. 4. but with gentleneſs and patience works upon their froward and perverſe Tempers, till he hath moulded and faſhioned them into an affectionate compliance with himſelf. A prudent and good Maſter forbears Rigour and Bitterneſs, and Threatnings, *Eph.* 6.9. and ſecures the Obedience as well as the Love of his Servant by tenderneſs and compaſſion; he renders to them what is juſt and equal, 1 *Pet.* 3. 7. he knows that he alſo *hath a maſter which is in heaven*; that God hath made of one Blood all thoſe that moved upon the Face of the Earth; that the Diſtinction of Perſons as to their Eſtate and Condition in the world, are uncertain and accidental, that God ſometimes taketh the Poor out of the Duſt, and raiſeth the Beggar from the Dunghill, to ſet him among Princes; to make him inherit the Crown of Glory; and all this to remove Pride from man, and to teach every Man to be modeſt and humble, as conſidering what they might have been, or what they may yet be by the Changes and Viciſſitudes of Fortune. If a man be a Husband, and engaged in the Marriage State, meekneſs teaches him, to treat with tenderneſs and reſpect the Partner of his Cares, and the Companion of his Bed; to give Honour to the Wife as to the weaker Veſſel: to cover her faults, and bear with her infirmities,

not

treat her with bitter words, harſh uſage, ſevere and inſolent carriage, 1 *Pet.* 3.7. but ſo to deal and behave himſelf towards her, that he may oblige her Conſtancy and affections by Repeated acts of tenderneſs and Reſpect. If God hath placed any in a high ſtation either in Church or State, this teaches him to uſe the power and dignity he is inveſted with, for the Benefit and advantage, not to the Hurt or Detriment, much leſs to the Ruine and Deſtruction of any; He that Ruleth over men muſt be juſt, a man that fears God and hateth Covetouſneſs; and nothing engages a man more to perform theſe duties than the ſweetneſs of his temper, that he is of a tender and compaſſionate nature, and would have every Body be ſafe and eaſy; ſuch a man will not diſturb the peace of him that lives Quietly by him, nor make the innocent and harmleſs uneaſy and miſerable. The higher any man is Plac'd, the nearer he ſtands to that Majeſty that is above; and the more he is Obliged, to Imitate the excellencies and perfections of it. Now God is good and doth good: loves not to be known, but when forc'd to it, in noiſe and fury, 1 *K.* 19.11. for God was not in the Whirld-wind, nor in the Earthquake, but in the ſtill voice: tender mercies and Compaſſion are ever with him, and in thoſe he Clothes himſelf: when he deſigns to have to do with us, *he cauſes the Sun to Riſe on the evil and on the good, and his Rain to fall on the juſt and on the unjuſt*: the Brightneſs of his Glory, the expreſt Image of his Perſon, when he appeared among men, took upon Him this Habit to come abroad in; ſo the Prophet *Iſaiah* the 42. 1. *Behold my Servant whom I uphold, my Elect in whom my Soul Delighteth, ver.* 2. *he ſhall not cry nor liſt up his voice in the ſtreets, a bruſed Reed ſhall he not break,*

break, and the Smoking Flax ſhall be [illegible]
ver. 4. *he ſhall not fail, nor be diſcouraged till he* [illegible]
ſet Judgment in the Earth, and the Iſles ſhall wait [illegible]
his Law. Which proves, that meekneſs and a gen[illegible] diſpoſition, may well enough comport and agree wi[illegible] greatneſs; and that theſe are very uſeful to promote and bring about the Ends of it; *Go tell the Daughter of* Sion, *Behold thy King cometh to the meek, Zach.* 9. 9. *riding upon an Aſs, and a Colt the foal of an Aſs*; upon which Interpreters make this Gloſs, he will not be a fierce imperious Lord, like the Kings and Potentates of the earth, he will uſe no abſolute deſpotick Dominion, but intends to govern with the tenderneſs and benignity of a Father, not to terrify and drive Offenders to deſpair, but to Relieve and Comfort thoſe that are grieved with the weight and burden of their ſins, to lay aſide all thoughts of wrath, indignation and ſeverity againſt Sinners, and to Preach to the world Remiſſion and Pardon, under the eaſy and agreeable terms or conditions of the Goſpel: if Magiſtrates and Governours will be pleaſed to conſider this, it will make them, and thoſe uuder their Charge very eaſy, and they will ever find the People willing and obedient while they are in Power. St. *Peter* giving Directions to the Biſhops and Paſtors of the Church, 1 *Pet.* 5. 1. addreſſes himſelf to them thus, *The Elders which are among you I exhort, who am alſo an Elder and Witneſs of the Sufferings of Chriſt, and a partaker of the Glory that ſhall be Revealed; feed the flock of God which is among you, taking the overſight thereof, not by conſtraint, but willingly, not for filthy Lucre, but of a ready mind, neither as being Lords over God's Heritage, but enſamples to the flock, and when the chief Shepherd ſhall appear, that meek tender Com-*

paſſionate

the Shepherd, who laid down his Life for the ſheep, and that imitate him, and have trod in his ſteps ſhall receive a Crown of Glory, that fadeth not away. And *St. Paul* giving Directions to *Timothy*, a prime Biſhop of the Church of God, tells him in his 2d Ep. 2. 25. *That the Servant of the Lord muſt not ſtrive, but be gentle towards all men, apt to teach, patient, in meekneſs inſtructing thoſe that oppoſe themſelves, if God peradventure will give them Repentance to the acknowledgment of the Truth*; theſe words are ſo plain, that they need no Comment; they prove that meekneſs and gentleneſs are the beſt part of our own Character, and as becoming a Churchman, as they are a Chriſtian.

Thus I have ſhewed that a meek and gentle Temper is neceſſary for all Degrees and Orders of men, and qualifies us for all Conditions, Offices, and Buſineſs of Life, that none can be either brave, wiſe, or good, without it.

I go on now to the 3*d* and laſt particular, the Bleſſing that attends it, *they ſhall inherit the earth*; which implies that a meek Humble ſpirited man, ſhall probably have more of the good things of this Life, than one of a haſty, paſſionate Nature, he ſhall enjoy them longer then other men, and when he goes off, ſhall leave them to Poſterity, with a better aſſurance and title than the Eſtates and Inheritances of others do uſually deſcend; a calm meek ſpirited man is like to have a greater ſhare of the Bleſſings and Advantages of Life than the haſty and froward; ſo the Promiſes of God, and ſo the reaſon of the thing, *Pſal.* 37. 11. *The meek ſhall inherit the earth, and delight themſelves in abundance of peace*;

peace; their Poſſeſſions ſhall be large, and the Enjoyment of them Eaſy and Comfortable. St. Peter having exhorted his Diſciples to Compaſſion and Tenderneſs, 1 *Pet.* 3. 10. he preſently ſubjoyns, *He that will love Life and ſee good days, let him ſeek peace and enſue it*; and then again, *Who is he that will harm you, if ye be followers of that which is good?* ſo that a plentiful, comfortable and laſting Enjoyment of theſe outward Bleſſings depend, very much upon this meek, peaceable Diſpoſition; and then for making theſe things deſcend on, and to continue with Poſterity, there is, nor can be any ſecurity like this, ſo in the very Pſalm from which my Text is quoted, 37. 18, 19. *The Lord knoweth the Days of the Righteous, and their inheritance ſhall endure for ever; they ſhall not be aſhamed in the evil time, and in the days of Dearth they ſhall have enough*; and again 25. *I have been young and now am old, yet never ſaw I the Righteous forſaken, nor his ſeed begging their Bread*; and that by this Righteous man is meant the Humble and Meek Spirited appears from the 1ſt, and 7th and 8th Verſes, *Fret not thy ſelf becauſe of the ungodly, nor be envious againſt the evil doers*, Ver. 7, 8. *Reſt in the Lord, and wait patiently for him; ceaſe from anger, let go diſpleaſure, fret not thy ſelf in any wiſe to do evil.*

2*dly*, It is ſo from the Reaſon of the thing, There is no ſuch way to make our Lives quiet, ſafe and comfortable: as exerciſing candour and ingenuity towards all men; by this means we ſhall have a great many friends, and few or none to be our enemies; for who will harm us if we purſue always, the good and peace of all we converſe with; but

but fierceneſs and ſeverity give very great provocations, and are the uſual cauſes of all thoſe troubles and oppoſitions men meet with in the world: they that will always be biting of others, run great hazard of being devoured by them they inſult and quarrel with; the hateful and Hating one another are joined together by the Apoſtle, *Tit.* 3. 3. to prove that a malicious envious diſpoſition, ſets mankind on fire, and that we no ſooner uſe our Brethren ill, but we render our ſelves odious to them, ſo that our Lives can neither be ſafe, nor pleaſant, as long as we ſuffer theſe unnatural Paſſions to poſſeſs and diſpoſe us to miſchief. Beſides, all Mankind will ſhut their doors againſt ſuch a man, as they would ſhut out the winds, or ſecure themſelves againſt Storms and Tempeſts; for it were impoſſible to Live without abating and moderating Mens fiery Heats and Paſſions. And theſe Hints will ſerve to inform us that the meek and peaceable is like to have moſt even of this world, on account of God's promiſe to thoſe ſort of Men: and becauſe the temper of ſuch is ſo very agreeable and uſeful to all Degrees and Orders of Men in the world, I very well remember alſo, that the Bleſſing here promiſed, of *inheriting the earth*, is not always limited to the moſt ſtrict and literal ſenſe, but is allowed to ſignify Bleſſings of a different Nature, from thoſe we call temporal; as that ſpiritual Happineſs, ariſing from the divine frame and temper of mind, the meek are ever bleſt with, which is therefore reckoned among the fruits of the Spirit, *Gal.* 5. 23. and is the effect of that influence the Spirit of God always hath on the minds of good men; and what a Bleſſed ſtate of Life muſt

this needs be? what a Calm muſt there be in that breaſt, where the God of Compaſſion and Conſolation doth reſide? where the ſoft and tender influence of the Divine Spirit deſcends like the Dew on a Fleece of Wool, or like the Rain on the tender Graſs, *Pſal.* 72. 6. Where the Holy Ghoſt is pleaſed to Live, no wrath nor malice, Envy nor Evil ſpeaking can have any place; he that appeared on our Saviour in the ſhape or likeneſs of a Dove, gives the Divine Emblem of meekneſs and gentleneſs towards all Men; the Lamb is the Enſign or Bearing of our Bleſt Redeemer, to repreſent the innocence and tenderneſs of his temper, and the Holy Ghoſt takes a Dove to appear in, *Simplex animal & Lætum*, a chearful innocent Creature, that hath no Gall, nor hawks beak, nor Eagles Pounces; but is all over ſweetneſs, innocence and peace; ſo that the meek man hath moſt of Spiritual and Heavenly Enjoyments of all others; if to live after the Example of our Lord, or to be guided by the Spirit, be a Heavenly and Spiritual Life.

To add but a few words more on this head, if Earth be taken for Heaven, as it ſometimes is, and future Enjoyments come under the Style and Character of preſent and temporal Bleſſings; as it can't be denyed but they ſometimes do, for the Land of *Canaan* was a Type of Heaven; and the promiſed Inheritance which God gave the *Iſraelites* here, an Earneſt and Figure of a better and more Durable Poſſeſſion in another world; and ſo it is underſtood by the beſt Interpreters; in this ſenſe it is plain that the meek man puts in an undoubted Claim, and hath a moſt juſt Title to the pleaſures

ſures and ſatisfactions that are above; for on this Account the Prophet obſerves our Lord himſelf to have been entituled to them, *Iſaiah* 53. 11. for having ſpoken before of the meekneſs and ſufferings of Chriſt, his incomparable Humility, gentleneſs, and patience, he adds in the next place, that he ſhou'd be Rewarded for theſe afterward; he ſhall ſee of the travel of his Soul and ſhall be ſatisfied; and a little further on, *v.* the 12th, *I will divide him a portion with the great, and he ſhall divide the ſpoil with the mighty*, &c. Now if the meek and patient Meſſiah, who taught us to imitate him in theſe Vertues, is entred into his Fathers Glory on this Account: we have a full Aſſurance, that we by the ſame ſteps ſhall at laſt arrive at all that Reſt, and Satisfaction, Honour, and Happineſs, that our Natures are Capable of.

I have no more to add, but that this meek and humble Temper of Mind, is very proper to affect us with awful fear, and a moſt venerable regard for God, which he expects from all Degrees and Orders of Men, not excepting the greateſt and mightieſt upon Earth, *Pſal.* 2. 10, 11. and if from theſe, ſo like, ſo near himſelf, much more from us who are ſubject and inferior to them. May therefore theſe Vertues ſo Direct and Influence our Minds, as to preſerve in us a moſt conſtant and ſerious Reverence for our Maker, and oblige us to treat him and all that belongs to him, with the higheſt Reſpect and Obſervance; let us not ſuffer a thought unworthy of God to have any place in our minds. Let us always forbear to mention his Name other-

wiſe than on the moſt ſolemn Occaſions, as in Matters of Religion, or Juſtice, or when we would Recommend to Mankind the imitation of the Divine Vertues, and upon no vain nor trifling account.

Non vacat exiguis Rebus adeſſe Jovi :

much leſs let us dare to profane it, with horrid Oaths, Blaſphemies and Execrations, which are uſually as ſenſeleſs, as they are impious, being moſt an End the effects of our Pride, or our anger, the laſt of which is unreaſonable, and the other vain. And for what ſtands next to God, and bears the Impreſſes and Characters of his Power and Goodneſs, Humility and Meekneſs teach us, to treat them with an Obſervance ſutable to their high Station, and the End for which God hath entruſted them with the adminiſtration of his Power and Juſtice. Let us Recommend them to God, making Prayers and Interceſſions, with thankful Acknowledgment for the Queen, and all that are in Authority, that under them we may Live quiet and peaceable Lives, in all Godlineſs and Honeſty; and let our Prayers be accompanied with Submiſſion, and Obedience, whether it be to the Queen as ſupreme, or unto Governours as thoſe that are ſent by Her, for the Puniſhment of Evil-doers, and for the praiſe of them that do well; for this is the will of God, that with this ſort of Behaviour towards our Superiours, we ſhould ſilence the Calumnies of thoſe, that are ready to repreſent us as ſeditious and turbulent, ſtubborn and diſobedient to them that are ſet

ſet over us; neither muſt we forget to behave our ſelves modeſtly, and reſpectfully towards all thoſe perſons and things that are the Miniſters and Inſtruments of Religion; we are not only to Honour his Holy Name, but his Word too; thoſe lively Oracles which are able to make us wiſe unto Salvation, and by which we ſhall be judged at the laſt Day; to treat theſe with Contempt and Scorn, to turn them into Burleſque and Ridicule, is an Iniquity that ought to be Puniſhed by the Judges, as the biggeſt affront that can be offered to God and Religion, and may be gueſt at by ſuppoſing only, the Indignity our Prince and whole Conſtitution would Labour under, if any conſiderable number of Men ſhould dare to take the Liberty of expoſing and treating with Contempt the whole Body of our Laws, by which all of us are, and ought of right to be govern'd. I might alſo under this head properly enough recommend a due Regard to the dignity and patrimony of the Prieſthood, but that it hath been done already; by our moſt Auguſt and Generous Princeſs, and ſeconded by the unanimous Concurrence of both Houſes of Parliament: ſo that it is moſt becoming our Station and Character, to content our ſelves with expreſſing our acknowledgments, and our gratitude, for a Favour wherein her Majeſty hath out-done moſt of Her Glorious Predeceſſors: and to ſay with *Ezra* on the like occaſion, *Ez.* 7. 27. *Bleſſed be the Lord God of Iſrael, which hath put ſuch a thing as this into the Queens heart, and hath extended Mercy unto us before the Queen and her Counſellors, and before all the Queens mighty Princes.* MAY the ALMIGHTY and

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the ALL-WISE GOD, Aſſiſt and Direct HER SACRED MAJESTY with his Divine Power and Wiſdom, that all thoſe things ſhe hath ſo gloriouſly and generouſly undertaken, may Proſper in Her hands. Give the QUEEN a long Life, *O Lord*, for the good of thy Church and People; let Her Reign be Proſperous and Her Days many; *Sera in Cælum Redeat*; may ſhe go late to Heaven, and not leave theſe beloved Iſlands, till She hath firmly Eſtabliſhed, and long Enjoy'd the fruits of Righteouſneſs and Peace, Religion and Piety, Compaſſion and Charity, and all thoſe Graces and Vertues, whereof in Her own Sacred Perſon She exhibits and ſets in view a moſt Illuſtrious Example: and let us and all Her Subjects of what Degree or Quality ſoever, Unite together for the Defence of Her Majeſties Perſon and Government, our juſt Rights and Liberties, and the true Religion as by Law eſtabliſhed amongſt us, which is the beſt Proviſion we can poſſibly make for our own Eaſe and Security, as well as for the Honour and Safety of Her Majeſty and Her Government.

And grant, O Lord, *we beſeech thee, that the Courſe of this world may be ſo peaceably ordered by thy Governance, that thy Church may joyfully ſerve thee in all godly quietneſs, through Jeſus Chriſt our Lord.* Amen.

FINIS.